

Mr Charlesworth

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

# The Christian Freeman.

A Monthly Unitarian Journal.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

With an Eight Page Supplement of "RECORD OF UNITARIAN WORTHIES."

No. 11.—VOL. XIX.]

NOVEMBER, 1875. [NEW SERIES.—PRICE 1*½*d.

## Notes of the Month.

### HOME AND ABROAD.

A NEW COMPANY.—Since the visit of the American Revivalists, a correspondent informs us a number of children have formed "A North London Praying Company." A writer in the *Christian World* says, "We have watched their movements with feelings akin to pain."

A LIBERAL GIFT.—The public papers inform us that Mr. Thomas Jessop, steel manufacturer, Sheffield, a member of the Unitarian Church, has offered to defray the entire cost of a hospital for women in the town, amounting to £22,000. The contracts for the building have been let.

UNITARIAN CHURCH, CHELTENHAM.—A very handsome tablet has just been placed in the above church, in memory of the late Mr. Thomas Furber, which bears the following inscription:—"This tablet is erected by the members of this church as a tribute of affection to the memory of Thomas Furber, the founder of this congregation, who for a long period of years bore earnest testimony to the sanctifying influence of Unitarian Christianity by the loftiness of his teaching and the purity of his life. Died November 11th, 1874, aged 79 years. 'Enter thou into the joy of thy Lord.'"

PANTHEISM.—There is an uneasy feeling among not a few devout and well informed people that what has been called Christian Pantheism has more adherents now than formerly among us. It may be so. On this matter we agree with Niebuhr, who says:—"As for that Christianity, which is such according to the fashion of modern philosophers and Pantheists, without a personal God, without immortality . . . it may be a very ingenious and subtle philosophy, but it is no Christianity at all. Again and again have I said that I know not what to do with a metaphysical God, and that I will have no other but the God of the Bible, who is heart and heart."

A GOOD EXAMPLE.—We are glad to record the fact that at Dudley the annual examination of Parsons' boys' and girls' day-schools in connection with the Unitarian congregation, conducted by the minister, the Rev. M. Gibson, a striking feature was the giving of twenty-one prizes to girls who had never been absent either at morning or afternoon school during the twelve months since the last examination.

AMERICAN PRESIDENTS.—The papers announce that Mr. Washburne, late American Ambassador to France, will be put in nomination by the Republican party for the Presidency in 1876. He is a member of the Universalist Church, and attended M. Coquerel's services when in Paris. He will be the fourth President of the United States holding Unitarian views of religion, if chosen. The present President is a Wesleyan.

UTILISE THE PRESS.—Throughout the country we are glad to learn there is a greater readiness to print the reports of our meetings and sermons in the secular papers. Unitarian tracts may not circulate quite as briskly as they did, but Unitarian sermons find their way with increasing frequency into the columns of secular journals, and many a man will read a discourse in his newspaper who would not take it home in a pamphlet, if it should be given to him.

THE NAME OF CHRIST.—The Rev. Brooke Herford, at the annual meeting of the British and Foreign Unitarian Association, held at Newcastle last month, expressed an unhappiness that is felt by not a few of the ministers and laymen of the Unitarian Church that the name of Christ should be classified with Plato, Socrates, Luther, Wesley, Channing, &c., in some of our pulpits; and by men professing to be Christian ministers. "He was reminded by such doings of the Lishman who possessed a light sovereign, and being asked how he had got rid of it, replied that at a toll-bar one night he had passed it off between two halfpennies."

**THE ACTS OF THE APOSTLES.**—No one who knows Mr. Samuel Sharpe, of London, will be surprised that he has very ably vindicated the historical correctness of the *Acts of the Apostles* in a pamphlet, which may be had for 6d. at the Unitarian Rooms, London. If the New Testament had contained a book, “The Resolutions of the Apostles,” Mr. Sharpe would have left such a treatise to be defended by those who are fond of little more than Resolutions. In passing we may name another important treatise Mr. Sharpe has now passing through the press. More than forty years ago copies of inscriptions were brought to Europe from the rocks of Mount Sinai. Hitherto none of our scholars have been able to decipher them. This difficult task has now been performed by Mr. Sharpe. He says, in the *Unitarian Herald*, the inscriptions are exceedingly interesting. Some of them date back thousands of years.

**UNITARIAN PROPAGANDISM.**—One of our correspondents writes:—“I consider it a plain duty which we owe to our faith to make known to others what we hold to be the truth. It appears to me that there is a vast field for missionary labour in propagandism. People’s minds are so imbued in youth with prejudice against the name of Unitarianism that numbers of liberally disposed people pass it by without a thought who, if they did but think, are actually, unknown to themselves, Unitarians. The conduct of the clergy is baneful in fostering this prejudice by wilful misrepresentation. I say ‘wilful,’ because it is impossible to believe that men of their culture could be guilty of the ignorance otherwise implied. I saw a printed sermon of the Rev. T. H. Gill, a rector of this neighbourhood, in which he professed to see a disposition amongst Socinians to abjure heresy, because he had found that the Unitarians used the British and Foreign Bible Society.”

**ON THE NAME “JEHOVAH.”**—This Hebrew name of God was for many centuries not uttered by the Jews, and hence has arisen a doubt about its true pronunciation. It is spelt with the letters I H V H, and the vowel points were not added until six or seven centuries after the Christian era. Some critics have lately thought that they were added wrong, and that we ought to pronounce it Jahveh. But the Greek writers who lived in the early centuries of Christianity rather lead us to be satisfied with the common pronunciation, Jehovah. Thus, Clement of Alexandria gives the Jewish sound as Jaou; Porphyry says Jevo; Ireneus says Jaoh; Jerome says Jahvo. Epiphanius alone says Jabe, which

is nearly the same as Jahveh. But this is explained by Theodoret, who says that Jabe was the Samaritan pronunciation, and that the Jews said Jahvo. We may further quote those numerous proper names which are compounded of this sacred name, such as Jehoshaphat, Jehoram, and many others, and also the Latin name of Jove, all supporting the more usual word Jehovah, and disproving the new proposed name of Jahveh.

**A CHRISTLESS CHURCH.**—A writer in an orthodox paper pens the following reflection on a Unitarian sermon:—“We went to a Unitarian ‘meeting’ on a recent Sabbath morning. It was with a representative church, conducted by a representative minister, and so far as externals were concerned, everything was done decently and in order. The congregation was imposing. The music was fine. The floral decorations about the pulpit were beautiful. The worship was devout. The preacher was personally charming, and the sermon was proper. Everybody seemed to be confirmed in a pleasant frame of mind. But still something was lacking. Some One seemed to be lacking. He was not in the mottoes that adorned the wall back of the pulpit. He was not in the song that the gifted soprano wafted from the choir. He was not in the prayer, which from beginning to end had no word of him through whom we have access unto the Father. He was not in the sermon, which was so good that in this respect it ought to have been better. In fact, the whole service had the appearance of carefully going around Christ as near as it could without touching him. We felt as we thought of Mary doing on approaching the empty sepulchre: ‘They have taken away the Lord, and we know not where they have laid him.’ And as we came away we could not help thinking how in *that* church they were feeding on husks, while in their Father’s house there was bread enough and to spare.”

**A DEBASING DOCTRINE.**—We are glad to find the clergymen of all denominations are now questioning the doctrine of endless punishment and positively affirming the doctrine to be of a debasing character. In a recent volume, by a Mr. Andrew Jukes, on the “Restitution of all Things,” speaking of the injurious effect on the mind of a sincere belief in the doctrine of eternal punishment, Mr. Jukes writes:—“For it is not unbelievers only that are hurt by such teaching. Those who believe it are even more injured. For our views of God re-act upon ourselves. By an eternal law, we must more or less be changed into the likeness of the God we worship. If we think Him careles-

of men's bodies and souls, we shall be careless also if we think Him love, we shall reflect something of His loving kindness. . . . As Archer Butler says, 'Were it possible for man's imagination to conceive the horrors of such a doom as this, all reasoning about it would be at an end; it would scorch and wither all the powers of human thought!' Indeed, human life would be at a stand, could this doctrine of eternal punishment be realised. Can such a doctrine then be true? If it be, let men declare it always and in every place. But if it be simply the result of a misconception of God's word, it is high time that the Church awake to truer readings of it."

**MR. MOODY'S UNITARIAN BROTHER.**—Since the great revivalist returned to America he has set himself to the conversion of his Unitarian brother. The *New York Herald* reports:—"His brother is a member of the Unitarian church in Northfield, and is a deacon and Sunday-school superintendent. The popular evangelist has laboured strenuously at Northfield, but thus far in vain, to induce him to leave that flock and unite his efforts with the faithful. The Rev. T. P. Sunderland, the Unitarian minister at Northfield, has attended Mr. Moody's services, and on Sunday, Sept. 19th, made a very searching criticism of the doctrines he proclaims, in a powerful sermon, of such a character that it attracted hardly less attention than the sermons of the evangelist himself. Mr. Sunderland selected his text from Acts xxiv. 14—'After the way which they call heresy, so worship I the God of my fathers.' The discourse of Mr. Sunderland has created a most profound impression in Northfield, and since its delivery nothing else has been thought of or talked of. He is a young man, very popular in the town, and his literary and theological qualifications are of an unusually high order." So times are lively, for a little while at least, in the quiet town of Northfield.

**A CARDINAL DOCTRINE.**—A recent writer on the Unitarian position, who is not of our Church, says:—"Unitarianism could not live at all on a mere negation, the denial of the Trinity, of total depravity, and kindred absurdities of orthodoxy, if it did not borrow some vital force, some living blood, from the assertion of the Fatherhood of God, His infinite goodness, and moral providence. The question of one God or three is of little consequence in comparison with the question of His character and government, of His relation and disposition toward man. If I am to be damned, what is it to me whether I am damned by one God, or three, or thirty? But if he is my Father

—that is the supreme truth. This last, rightly understood and affirmed, is great enough and inspiring enough to infuse life into the most meagre system of negations. But in this inquiring age, when men are so given to pushing all facts and reasonings to their inevitable conclusions, Unitarians must do something more with this truth than they have been doing, or they will cease to exist as a religious sect. They have lately discovered this fact. They begin to see that they must accept the necessary doctrinal and practical deductions which follow from the fact that God is the Father of all men, or be set aside by all who are in thorough earnest in religious things, and seek to build their house of faith upon the Rock of Ages.

**THE UNITARIAN HYMN.**—Mr. Varley, the London Revivalist, has also expunged from his hymns, "Nearer, my God, to Thee." A Methodist paper says:—"Of the hymns composed in recent years none has passed into more general use than 'Nearer, my God, to Thee.' It has borne aloft to heaven the ardent aspirations and the triumphant praises of millions of devout souls. The eminently devout have been especially fond of it, and have never suspected it of mere sentimentalism, much less of radical heresy. Mr. Varley will not sing it, nor allow it to be sung in his meetings. He has repeatedly denounced it in public and private, declaring that it was written by a Unitarian." Messrs. Sankey, Varley, and Co. will learn some day that the Bible was written by Unitarians. We shall wait the effect of this enlightenment.

**KEEPERS OF HEAVEN'S KEYS.**—At one of our recent Unitarian meetings, much having been said of the orthodox and their assumption that Unitarians would be excluded from heaven, one of the speakers said he was reminded of a good story about a jovial soul that came up to the gates of heaven and asked admission. "No," said St. Peter, severely, "you can't get in; you're not fit." The traveller stepped back, looked the old saint steadily in the eye, and crowed three times. St. Peter coloured, shuddered, and fumbled for his key. "You can go in," said he, in a rather shaky voice; "but don't do that to me again." So, in future, whenever any of them heard these narrow and uncharitable statements against Unitarians and heaven, they might do something like the old traveller, and it would perhaps make their accusers feel, that in God's sight all men are heretics and all have their failings, and it is not for man to exclude his brother or condemn him to woe because of difference of opinions.

### THE FIRST ENGLISH BIBLE AND ITS AUTHOR.

THE work of revising the Holy Scriptures, which has been quietly in progress for about four years, enlisting the labours of eminent Biblical scholars, lends new interest to the always wonderful story of the first version and its heroic and saintly author, William Tyndale—one of the chief benefactors of the English speaking race.

It is admitted on all sides that Tyndale, more than any other translator, gave its characteristic shape to our version of the Scriptures; and the man himself, as we shall see presently, had qualities that command sincerest love and reverence. We have before us, as we write, an exact reprint of Tyndale's New Testament, published in 1526, and it is surprising to find how closely it is followed by the version now in use. And it is not at all unlikely that the new version will in some passages adopt the older and more accurate reading of Tyndale.

In order to comprehend the magnitude of his labours, we must glance at the work of others who preceded him. It appears that very early the "Psalter" was rendered into Anglo-Saxon, and a little later the Venerable Bede translated the Lord's Prayer, select portions of the Scriptures, with comments, and during his last illness, the Gospel of St. John. In the next century Alfred the Great prefixed the Ten Commandments, in Anglo-Saxon, to his Code of Laws, "with such of the Mosaic injunctions in the three following chapters of Exodus, as were most to his purpose." And we are informed by his biographer that he desired that "All the freeborn youth of his kingdom should be able to read the English Scriptures." Other translations followed, notable among which are those of Ælfric, Archbishop of York, in 1023; and many manuscripts of Anglo-Saxon translations are in public libraries, the authorship and age of which are not yet known.

Then appeared John Wycliffe, giving voice to the sentiment of the most earnest people, and devoting himself to the rescue of his country from the wrongs that weighed her down. He

continued his services as a reformer by translating the New Testament into English. His translation, like the earlier versions, was made from the Latin Vulgate, which he followed so literally as to retain even its corruptions and interpolations. But notwithstanding its defects, his work was a noble one, and helped to prepare the way for the Reformation in England. It was revised and considerably improved by others after his death, especially by John Purvey, a companion and friend of Wycliffe, and a scholar of rare sagacity and judgment. Considering the character of the age, the fierce opposition of the clergy, the labour and cost of producing copies in writing, Wycliffe's Bible had a large circulation; it helped to leaven the thought of the nation, and to prepare it for what was to follow a century and a-half later.

We are now ready to consider the great work of Tyndale, with whom the history of our present English Bible properly begins.

William Tyndale was born at Hunt's Court, Gloucestershire, about the year 1484. He belonged to an ancient and noble family. Of his early life we know nothing, except that he was "brought up from a child" in the University of Oxford, where he was "singularly addicted to the study of the Scriptures." Here he was distinguished for his proficiency in classical and Scriptural studies. In the latter part of his course he read to his fellow students private lectures in divinity. Thence he removed to Cambridge, where he continued his studies and began his version of the New Testament. It was here that he formed a life-long friendship with John Frith, a man of large attainments and broad views, who afterwards proved a valuable assistant and adviser.

We next have a glimpse of him as tutor in the family of Sir John Walsh, in his native county, where he had leisure to prosecute his work. His patron kept open house, and he was often brought in contact, at Sir John's hospitable board, with distinguished men, the neighbouring clergy, and the doctors of the Church, entering into warm discussions with them about the

Holy Scriptures, Luther and his doctrines, and the theology and heresies of the day. That he was equal to the occasion and not unworthy the steel of these most respectable and conservative gentlemen, appears from Fuller's witty remark that they preferred to give up Squire Walsh's good cheer rather than to have the sour sauce of Master Tyndale's company. On one occasion he was disputing with a priest who was reputed to be very learned. Hard pressed by Tyndale, the priest exclaimed, "It were better for us to be without God's laws than without the Pope's." To which Tyndale replied, "I defy the Pope and all his laws; and if God spare my life, ere many years, I will cause the boy that drives the plough to know more of the Scriptures than the Pope does."

His purpose was formed; his life work was clear before him, and he was resolutely set to accomplish it. He saw plainly that nothing could rescue the English nation from the impostures of the Roman priesthood unless the Scriptures were placed in the hands of all the people, "which thing only," he says, "moved me to translate the New Testament. Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in the mother tongue."

His enemies becoming so powerful as to endanger himself and compromise his patron, Tyndale left the Knight's family and went up to London, in the hope of being employed and protected by the Bishop there, Tonstall, who was a lover of sound learning, and of whose acquirements and reputed liberality he, of course, had heard. Armed with suitable recommendations, he called on Tonstall. The Bishop received him with great courtesy, but by no means warmly. He esteemed him for his learning, but secretly suspected that his acquaintanceship might prove inconvenient. A Bishop has many people to please and many interests to look after, and this Bishop was certainly not anxious to receive into his palace a man whose heresies and aggressive attitude toward the Church

were widely remarked, and had been discussed before he appeared in London. The prelate, however, granted him an audience, and, on hearing his request for service, replied, with careful politeness, "Alas! my house is full; I have now more people than I can employ. But," he added, coolly, but still politely, while Tyndale's heart sank within him, "if you look well about London you will not fail to find a service." And so the poor scholarly priest went from the quiet palace into the roaring London streets—a sad, disappointed man, without a home, without a friend, with no one to help him in the work which must be done for the English people. "Alas!" he said, despairingly, "there is nothing to be looked for from the bishops. Christ was smitten on the cheek before the bishop, Paul was buffeted before the bishop, and a bishop has just turned me away."

There was living at that time in London a rich merchant named Humphrey Monmouth, a man of rare worth withal. He was a kind and open-handed man, and a staunch friend of learning and of the Gospel. His benefactions, quietly bestowed, cheered and brightened many lives. He kept open house for men of letters, and frequently helped them from his purse. He was an earnest Christian, and, while he was tolerant of other's opinions, accepted the ideas which were being urged on all sides by the friends of reform. Having heard Tyndale preach a few times in London, and being edified by his sermons and impressed by his character, Monmouth formed his acquaintance and inquired into his means of living.

Tyndale, being repulsed by the Bishop, now remembered this good merchant, sought him out, and told frankly his whole story—his wishes, the obstacles before him, his strong desire, which he felt had God's approval, to give the Bible to the people. "Come and live with me and there labour," said the noble man. The great hearted layman did what the politic Bishop dared not do. The Christian merchant extended a helping hand to the Christian scholar, and enabled him to continue his great work.

Monmouth, who was afterwards imprisoned for the favour which he had shown Tyndale and other reformers, has left an account of his acquaintance with him in a petition which he addressed to Wolsey to obtain his release. It throws light upon this passage of the reformer's history : "I heard Tyndale preach two or three sermons at St. Dunstan's in the West, in London ; after that I chanced to meet with him, and with communication I examined what living he had. He said he had none at all, but he trusted to be with my lord of London, in his service, and therefore I had the better fantasy to him. Afterward, when this hope failed, he came to me again, and besought me to help him ; and so I took him into my house half a year, and there he lived like a good priest, as methought. He studied most part of the day and of the night at his book ; and he would eat but sodden meat by his good will, nor drink but small single. I never saw him wear linen about him in the space he was with me. I did promise him ten pounds sterling to pray for my father and mother, their souls and all Christian souls. I did pay it when he made his exchange to Hamburg."

It is pleasant to know that this worthy citizen regained his liberty, was knighted and held a high office in London. By his will he appointed that thirty sermons should be preached by eminent reformers in his parish church, "which he thought would do more good than so many masses said for the repose of his soul ; and he forbade the ordinary superstitions of candles and singing of dirge, and ringing of bells at his funeral."\* Truly a sensible and Catholic soul !

Satisfied that there was no room in England for him and his labours, Tyndale left his native country, never to return. There is pathos in his words : "I abode there (London) almost a year, and marked the course of the world, and understood at last not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England."

His first place of refuge was Hamburg ; Monmouth, as has been seen, defraying the expenses of the voyage. There he remained about a year, and published the Gospel of St. Matthew, and St. Mark, the first portion of the Scriptures ever printed in English.\* Thence he went to Cologne, which was famous for its printing establishments, and was about to publish in quarto form his first complete New Testament, when he encountered new troubles, and came near losing the results of all his toil. His manuscript had been secretly given to the printers, but two of them were not fitted for the delicate and perilous task. They were both fond of wine and controversy, and a wily priest, hearing rumours of their work, took advantage of their weakness, invited them cordially to his house, and plying them with wine, soon got from them the secrets of the printing house. Having accomplished his purpose, while the printers repented too late of their folly, he at once informed the authorities of the city and secured their aid in putting a stop to the obnoxious work. An order was issued for the seizure of Tyndale and his assistant Roye, and all their books and manuscripts. Fortunately they were warned in season, and hastily gathering up their treasures, they entered a boat and escaped to Worms, which the German reformer had made famous, and which was now "wholly Lutheran." Here was a safe retreat, and Tyndale availed himself of it by issuing two editions of his Testament—one the quarto, the printing of which was interrupted at Cologne, the other a small octavo. Both were widely circulated and speedily reached England. There they were proscribed and publicly burnt ; emissaries were sent by Cardinal Wolsey in every direction to search out copies, and so successful were they that hardly a copy remained.

But all opposition was now in vain. The movement had fairly begun, and could not be checked. The printing press was at work, and before 1530 several editions of the New Testament were printed and sent to England. They were seized and destroyed, but

\* Strype's *Stow*, vol. i., p. 375.

Anderson's "Annals," 1 : 51, 153.

the book itself was indestructible. Wrote Tyndale in 1527: "In burning the New Testament they did none other thing than I looked for; no more shall they do if they burn me also, if it be God's will it shall so be. Nevertheless, in translating the New Testament I did my duty, and so do I now."

We now come to the closing scenes in this singularly earnest and noble life. He was now settled at Antwerp, as Chaplain to the company of English merchants, by whom he was greatly beloved. His enemies were seeking him in every direction, long determined that he should be put to death. Sir Thomas Moore was especially active in the search. He had been worsted in argument by the heretic; the heretic must burn.

The person employed by the King (Henry VIII.) to effect this most Christian purpose, was one Henry Phillips, a gentleman in appearance, of some learning, and of easy and gracious manners. This man found Tyndale at Antwerp, and easily won his confidence, "for in the wily subtleties of this world he was simple and inexpert." Tyndale invited the traitor to his table, even loaned him money, and described him as "honest, handsomely learned, and very conformable." Having gained his victim's entire faith and good will, Phillips, when going with him to dine, secured his arrest. They were entering the house, Phillips, with apparent courtesy, insisting that his friend should go first, when he beckoned to the officers whom he had stationed near. They seized Tyndale and conveyed him to the prison at Vilvoord, near Brussels, where he remained nearly two years, and then suffered martyrdom. Strenuous efforts were made to obtain his release, but in vain.

While in prison he busied himself with his favourite studies, and carried on a spirited controversy with the professors at a neighbouring university. His amiable and pious conduct impressed all who saw him, and he is said to have made converts of the jailor's family. Even an adversary calls him "a learned, pious and good man." The purity, simplicity and earnestness of his character were unquestioned. It

was his entire consecration, as in another and perfect Life, that caused his death. The formalities of a trial were gone through on a charge of heresy, and he was condemned to be strangled and his body burnt. The dreadful sentence was executed on Friday, the 6th of October, 1536. For him death had no terrors. In that hour he thought not of himself, but others. His heart yearned over the country he had tried faithfully to serve. His last words were the prayer, "Lord, open the King of England's eyes."

W. T. STOWE.

### THE SADDEST LOSS.

BY FRANCIS BROWNE.

UPON the white sea sand  
There sat a pilgrim band,  
Telling the losses that their lives had  
known,

While evening waned away  
From breezy cliff and bay  
And the strong tides went out with weary  
moan.

One spake with quivering lip  
Of a fair freighted ship,  
With all his household to the deep gone  
down;

But one had wilder woe,  
For a fair face, long ago  
Lost in the darker depths of a great town.

There were some who mourned their  
youth,  
With a most loving truth,  
For its brave hopes and memories ever  
green;

And one upon the West  
Turned an eye that would not rest,  
For far-off hills, whereon its joy had been.

Some talked of vanished gold,  
Some of proud honours told,  
Some spake of friends that were their  
trust no more;

And one of a green grave  
Beside a foreign wave,  
That made him sit so lonely on the shore.

But when their tales were done  
There spake among them one,  
A stranger seeming from all sorrow free:  
"Sad losses have ye met,  
But mine is heavier yet,  
For a believing heart hath gone from me."

"Alas!" these pilgrims said,  
"For the living and the dead,  
For fortune's cruelty, for love's sure cross,  
For the wrecks of land and sea;  
But however it came to thee,  
Thine, stranger, is life's last and heaviest  
loss."

—London Athenæum.

## ABOUT LITTLE CHILDREN.

DEAN STANLEY.

THERE was once a very wise man, William Paley, who lived a hundred years ago, who used to say that of all proofs the world could give of the benevolence of God as the Creator, the chief proof was the pleasure of little children. There was a great deal in that; and when they saw the innocent faces of children, without care and without sorrow, they could not help thinking that they saw something like what was meant by Paradise, something like what God meant mankind should be. The question was sometimes asked, "As our Saviour wept, did He ever laugh or smile?" Yes, He did smile, He must have smiled as He fondled the little ones. No man could mix with little children without his brow being relaxed, his lips moved to gaiety. Jesus bade them enjoy their happiness. As little children. Secondly, the sight of little children in the midst of grown men and women was a rebuke to their passions; a solace to their sorrows; an example for their imitation. Naughty children were no comfort or example to anybody, but good children were both. A good little child knew nothing of men's quarrels, and doubts, and disputes, and cares, and ambition; and in the sick chamber a child produced by its influence a calm which enabled the sufferer to reflect and decide, and look upward and inward, with a trustful confidence—with the confidence which the child itself inspired. A child walked through thorny questions which perplexed the full-grown man without perceiving them; and if they looked in the face of little children assembled in school and thought of what it concerned them to know, and of how much many of them did know, surely what was called the religious difficulty would vanish away. Again, a little child set in the midst of rough, hard men and women was the means of blessing such persons. What a story there was in the inquiring eyes of an honest little boy, or of a gentle pure-minded little girl! Did any of them ever read the story of old Silas Marner, whose suspicious, irritable mind was gradually transformed by the treasure of a little

child that was one day found and unexpectedly placed in his miserable home? That expressed what the Saviour meant by "setting up a little child." Or did they ever read the letter of Martin Luther to his little boy John, or his letter to his little daughter Magdalen? Those children seemed to have been given to him that all the world might know what a kind, tender heart there was in that strong, stout, courageous man. Let them think what it was to mislead, or to pervert, or to corrupt, or to give needless pain to any of those little helpless children who were sent to them with a special view of keeping alive within them whatever there was genuine, or pure, or just. It was the saying of an old heathen poet, "There is nothing which demands greater reverence at our hands than the conscience of a little child." To accustom children in their early years to sounds or sights of crime or vice, to teach them those bad habits or words which tended to corrupt—these were ways of causing God's little ones to stumble and go astray, and spoiling them, to use a homely but expressive word, for any good work in after life. It should be remembered that the rising generation contained the poets, the scholars, the discoverers, the statesmen, the Christians, of the future; and their guardian angels might be contemplating at that moment in the presence of the Eternal Father the destinies of glory, of grace, and of goodness which they were to accomplish in the world.

## ALL SINNERS' AND ALL SAINTS'.

THERE'S a church, decorated with mullion  
and gable,

With altar and reredos, vestments and  
throne,

Where the penitents' dresses are sealskin  
and sable,

And the "odours of sanctity"—*Eau de  
Cologne!*

Methinks that if Lucifer, flying from  
Hades,

Should light on this crowd, with their  
powders and paints,

He'd exclaim, as he gazed on the lords and  
the ladies—

Oh! where is *All Sinners'*, if this be *All  
Saints'?*

—A Church Paper.

### RELIGIOUS ASPECTS OF THE TIMES.

We have seldom read a more careful analysis of, or a wiser word on, the present aspects and tendencies among our Churches than that which is to be found in the circular letter addressed to the general Baptist Churches (Unitarian) by our venerable friend the Rev. John Marten, every word of which we cheerfully give for the benefit of a wider range of Churches, and commend his counsel to the attention of all our readers :—

"Great restlessness is apparent in the religious world. Olden beliefs are subjected to keen analysis and searching inquiry ; and, without apparent pressure from without, ancient forms and fond opinions are manifestly yielding to the general pressure of an advanced and broad religious thought. Consequently, unsettledness and dissatisfaction are to be seen on every hand. No section of the Christian world is exempt. The strongest and best established feel the effect of this searching examination into the truth of things. Germany and Italy, the strongholds of Catholicism, show a rebellious spirit ; and the great Church of ancient date is lowering her proud flag, and, in spite of an assumed infallibility, is fast losing her pristine glory. It may be asserted of all forms of faith, great changes are inevitably taking place. Evidently a great crisis in religious thought is at hand. It cannot be denied that some of the clearest thinkers and profoundest scholars, supplemented by our greatest scientists, are showing a tendency to simple theism. The authority of the Bible is rejected ; the miraculous in Scripture ignored ; the history of Christ considered a legend, and himself a myth ; and inspiration, as commonly understood, a thing not to be entertained. Such views sweep away into limbo all our cherished notions and valued conceptions, and venerated things seem doomed to disappear. Of old, Deism was not respectable. The ravings of Paine and the irreverence of atheistic objectors made it comparatively innocuous. But now we hear other voices—words coming from men we love, to whom we look up ; and

while their free utterances startle, yet their known honesty, acknowledged learning, and evident piety, cause a conflict in our mind, compelling us to ask ourselves, Where are we ? Where do we stand ? What are we to think or say ? It must be confessed the answer is difficult. In our alarm, we may close our eyes and blindly resist opening truth. On the other hand, we may hastily take up the cry, relinquish all former safeguards to piety, and without due preparation utter the new speech, not understanding its true meaning or being in a sound mental condition to accept it to some good purpose. It would be absurd to affirm that nothing new can be revealed ; but it would be equally absurd to accept modern conclusions simply because they are modern. Therefore a calm investigation, devout thought, and intelligent piety are required. And it would be insane to endeavour to stay free inquiry. Free thought devoutly uttered can never harm. Truth is of God, and He will defend His own. But, we must remember, truth of intellect is not the whole of religion. What we have most to desire is, truth of heart. A mere intellectuality will never convert a world. The human mind is chiefly swayed by its moral impulses, and the religion of the Bible addresses itself mainly to the heart. Sweep away its spiritual aims, and you rob humanity of what it most needs. The Bible is not a book of science, but a history of experience. It aims to arouse the moral being and stir up the soul's energy to a divine life. And while orthodoxy insists upon a faith in dogma, does not free thought equally insist upon faith in intellect ? This new phase in religion plainly shows that the ground of faith is shifting. Our religion is no longer to be a Bible religion ; our Lord and Master no longer the scriptural Christ. The foundation of faith is to be found within us ; our human instincts are to teach us what is spiritually true ; and much affirmed on this subject may be correct ; and yet, should we act wisely to make a clean riddance of olden teaching, and act well for our souls' interest if we set aside all the ancient landmarks ? The Bible, in spite of its

errors and imperfections, is a wonderful book, and none other can be found in comparison with it. It teaches the world what science and philosophy cannot do. It sets before the human mind the fact of an intelligent and all-presiding Creator. It demands true obedience to His rule. It shows the ever-present providence of a wise and almighty Governor. And can we find a book in which such lofty and benign principles are taught equal to the lessons of this grand old book? Can Nature—brilliant as are her glories—unfold such heavenly visions? And the Christ of the new dispensation, can we find his equal? He stands upon the highest pedestal of human conception as a teacher and a life. Shall we give these up for modern thought?

“Much truth may come forth from this new philosophy, but I cannot yet see in it the power for good which the olden faith hath been able to achieve. I fail to discern the same stirring purpose, the same glowing features of the divine life. I have yet to be convinced that this free thought is able to convert the world. We do not yet see its power over the thoughtless and profane. Nor are its miracles of success in instilling devotion and moral action yet recorded. It is at present barren of fruit, and its votaries hitherto stand aloof from the self-sacrificing activity of the world. A cold intellectuality cannot satisfy the soul, which needs a divine spirit to descend from above. As yet, I know of no other book but the Bible that can give this grace; and no other teacher but the Christ who can so well instruct the soul. I cannot part from the good old book till I find a better. Nor will I desert my Lord till a wiser and holier be found. I commend this subject, on which in large measure hangs the future of religion, to the careful and calm consideration of our friends. I ask them not rashly to accept new speculations, nor hastily give up the blessed spiritual influences of the past. Philosophic abstractions do not satisfy me. I want a Father to worship and to love. I want a Divine Saviour, authorised of Heaven, to show me the way to my future home. And the instincts of my nature and my fondest desires urge me

to ask my Heavenly Father to show me the path to the better life. That way is shown me by the sacred book, and the road to immortal glory by the Christ of God. Believing this in full faith, how can I hastily relinquish all former teachings for new and untried theories? Can my soul be easily shaken by a few unfavourable criticisms? I cannot conceive a true faith to be so easily blasted. What the intelligent and devout soul has experienced to be so true, so good, cannot and should not be relinquished.

“I say, then, it is a matter of vast and sacred moment to us all, this great unquietness in religion; and it is the duty of all, while not resisting or putting fetters on free inquiry, wisely to ponder our steps and take heed how we act, holding faith in God and His revealed will until we are assured by conviction and experience of a better way. For myself, I do not intend to leave the good old ship in which I have sailed over the troubled ocean of life for so many a long year, until I can find another that promises to secure a safer and more prosperous voyage to the fair haven of Eternity.”

#### THE UNITY OF THE SPIRIT.

BY CHARLES A. HUMPHREYS.

I HAVE one creed, and that is ever duty;  
I have one law, and that is always love;  
I seek one grace, and that, the fadeless  
beauty  
Of holiness, and trust that looks above.  
I have one faith, and that I hold, with  
meekness,  
In simple truth, whose might, O Lord,  
is thine;  
I have one hope, that what I do in weak-  
ness  
May be confirmed with God's own  
strength divine.  
I find one joy, and that in serving others;  
I know one peace, and that a conscience  
pure;  
I love one fellowship, and that with  
brothers  
Whose life doth mine to nobler tasks  
allure.  
I worship one, Him, only God, adoring,  
To whom heaven's hosts their endless  
homage pay;  
I follow one, His guidance safe imploring,  
Who said to all who seek, “I am the  
way.”

## HOW TRINITARIANISM GREW.

"THE following facts cannot be gainsaid:—(1) The faith of the Church Catholic in regard to the Incarnate Son of God . . . as laid down in the second part of the Athanasian Creed was settled (I am speaking generally) at the middle of the fifth century. . . . Whilst, in regard to the Trinity, the Quicunque embodies that particular explanation of the doctrine which was gathered from Holy Scripture chiefly by the logical mind of St. Augustine. . . . But although thus held *in* the Church, it is simply a matter of fact that we must come down to a date much later than the year 500 before we can say that the language of Augustine was adopted generally *by* the Church. And we must come down to a later period still before we find this language pushed and urged and pressed with the earnestness which we find in the *Quicunque*. . . . It seems to me the intensity of the language increased in proportion to the degree in which theologians felt themselves unwilling or incompetent to investigate for themselves; for such investigation always tends to make thinking men considerate to the errors of others, and saved themselves the trouble of seeking and thinking on their own account, by putting forward the authority of early seekers and thinkers." (Canon Swainson's, *Norrisian Professor, Cambridge, Plea for Time*, p. 5.)

And the Rev. J. J. S. Perowne, recently appointed a Divinity Professor at Cambridge, says in his work on the Athanasian Creed (p. 16):—"The history of the early Church shows us through how much doubt and conflict the exact doctrine of the Athanasian Creed took shape, how much uncertainty there was in the greatest writers as to their choice of terms, how perplexed they were accurately to define, how they wavered in their use of Ousia, and Physis, and Hypostasis, and Prosopon, and Substantia, and Persona. Are we to pretend, then, that all this was innocent speculation before the Creed, and that it has been deadly heresy ever since? St. Augustine himself, it has been remarked, uses language verging on Sabellianism . . . yet I presume the most ardent defender of the

symbol will not doubt whether he has attained to everlasting salvation."

C. S. K.

## A CANDID CLERGYMAN.

The Rev. T. M. Gorman, a Kensington clergyman, has published a pamphlet in defence of the Athanasian Creed (*The Athanasian Creed and Modern Thought*), in which he makes the following striking admissions:—

"It ought to be perfectly well known to all who undertake to handle such subjects that the Unitarian writers of the present century, living and departed, have *completely exhausted* one phase of this great question concerning our Lord's person. Their exposure of the Tritheism involved in the prevailing orthodoxy has been complete and permanent. Their reasonings on certain *special points* have never been answered, and are now generally either shunned or admitted." (p. 63.)

"It cannot be too strongly urged . . . that Unitarianism, aided by the increasing intelligence of the age, has put an end to much of what is commonly understood by the term *Orthodoxy* for ever. The vulgar doctrine of the Trinity—practically equivalent to three deities—owing its origin mainly to a misinterpretation of the Athanasian symbol, has for a large number of professing Christians become wellnigh a thing of the past." (p. 81.)

"Unitarianism has made an honest and successful protest against the practically Tritheistic worship of the Christian Church, and several of the false principles derived from this arch heresy. With close and cutting logic, based upon the plainest facts, it has once and again exposed the mass of absurdities which flow as a natural consequence from the vulgar theology. . . . As a destroyer, its victory among the thinking portion of the Christian community has been complete." (p. 85.)

"The Athanasian Creed, as commonly interpreted, cannot appear otherwise, to any one who thinks, than as, on the whole, unintelligible, self-contradictory, and practically tritheistic. Numerous extracts might easily be adduced from distinguished theologians in support of these statements." (p. 101.)

### WHAT CHRIST SAYS CONCERNING PUNISHMENT.

In the former article we had stated that eternal life is true life,—spiritual life. In the light of this truth, such texts as the following are easy of explanation : “These shall go away into everlasting punishment, but the righteous unto life eternal.” Much has been made by the advocates of endless punishment, out of the fact that the same word in the original is here applied to punishment on the one hand, that is applied to life on the other. If you limit, say they, the punishment of the wicked, you equally limit the joy of the righteous, for they are marked by the same descriptive term.

Very well, we do not hope for a life of eternal blessedness, simply because a word which seems to imply endless duration, is applied to it. We believe that *life* will be endless in duration, because it possesses within itself the attributes of eternity. Knowledge of God and conformity to his likeness, are qualities which live and brighten and expand for ever. Is it so with punishment? Is punishment naturally of endless duration? Does it possess within itself the elements of enduring life? No! In its essential nature it is limited. It is remedial. It is intended to restrain and reform. It yieldeth “afterward the peaceable fruit of righteousness.” Can there be an afterward to endless punishment? Can endless punishment afterward yield the peaceable fruit of righteousness? As God’s punishments afterward “yield the peaceable fruit of righteousness unto them who are exercised thereby,” and as there can be no afterward to endless punishment, such a thing as endless punishment cannot exist in the universe and under the government of God. If suffering were endless, it would not be punishment. Punishment were a misnomer for such unmitigated cruelty and horror. It would be necessary to coin some new word to describe it. There is no term to fittingly represent it in all the languages spoken by man.

If you will examine now the parable of which it forms a part, you can easily understand what Christ meant when he said, “These shall go away into ever-

lasting punishment, but the righteous into life eternal.”

It is found in the 25th chapter of Matthew. It begins, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

Now to what does Christ refer? When was the Son of man to come in power and glory, attended by his messengers to execute his will? When were the nations to be divided, one placed on the right hand, the other on the left: one received into the enjoyment of the kingdom prepared from the foundation of the world, the other driven away into darkness and punishment.

Let Christ answer this question. He says in the 16th chapter of Matthew, “The Son of man shall come in the glory of his Father with the holy angels, and then shall he reward every man according to his works.” This is evidently the same coming. The same imagery is employed in both instances. He comes in power and glory. He comes attended by the angels. He comes for retribution and recompense. In one instance we have the assurance that he shall come. In the other we have a scenic description of what will transpire when he comes. The disciples are alive with interest. They desire to know when it is to be, and what signs will herald his coming. He tells them not to be deceived, nor to think it is far away—that he will come upon the nation unexpectedly, as a thief in the night, that it is near even at the door. “Verily, verily,” says he, “there be some standing here, which shall not taste of death until they see the Son of man coming in his kingdom.”

It is perfectly evident that he refers to the destruction of Jerusalem—to the overthrow of the Jewish nation and

religion, and the establishment of the gospel among the Gentile nations. In the 24th chapter he tells us that this is what he means in so many words. "And Jesus went out, and departed from the temple : and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."

Here it is, that the nations were gathered and separated. The Gentiles who accepted the gospel became the rejoicing subjects of the Kingdom of Heaven which Christ came to establish among the homes of men. They entered into the enjoyment of that eternal life, which comes of knowing God and keeping his commandments. The Jews, by rejecting the gospel, lost the birthright which had been theirs—were placed upon the left hand—the sign of disgrace and condemnation—passed away into that night of blindness, unbelief, and sorrow, which in the glowing imagery of eastern lands is fittingly denominated everlasting punishment.

In the 12th chapter of Matthew we read of the sin against the Holy Ghost, usually called the unpardonable sin.

Dr. Adam Clarke says concerning this text: "Though I follow the common translation—neither in this world nor in the world to come, yet I am fully satisfied the meaning of the words is, neither in this dispensation, namely, the Jewish, nor in that which is to come, namely, the Christian. *Olam-habo—the world to come*—is a constant phrase for the times of the Messiah in the Hebrew writers. The sin here spoken of by our Lord ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. When our Lord saith that such a sin hath no forgiveness, he is to be understood as meaning that the crime is to be punished under the Christian, as it was under the Jewish dispensation, namely, by the destruction of the body. Is not

this the same sin which John calls 'the sin "unto death"—that is, a sin to be punished by the death of the body, while mercy might be extended to the soul. The punishment of presumptuous sin under the Jewish law, to which our Lord evidently alludes, *certainly* did not extend to the damnation of the soul. Therefore I think that though there was no such forgiveness to be extended to this crime, as to absolve the man from the punishment of temporal death, yet on repentance mercy might be extended to the soul, and there is no sin that may not be repented of under the gospel dispensation." Pierce, Hammond, Gilpin, Grotius, Wakefield, and others, all eminent orthodox commentators, agree substantially with this exposition of Dr. Clarke. Some of these authors press the point, that there is *no* sin which on repentance may not be forgiven, and quote much Scripture in support of their position.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

To understand these words of Jesus it is only necessary to know what death and resurrection he refers to. Is it the death of the body, or is it the death of the spirit? Is it the grave where mortality mingles with its kindred elements, or is it the grave of trespasses and sins? The connections show that he is speaking of the death in sin. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Note the force of the Master's words, "he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation,"—the same word in the original that is translated damnation in the succeeding verse—"but *is* already passed from death unto life." Then he adds, "the hour is coming, and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." It was not

something far away in the future. It was something at their door. The voice of the Son of God was already calling at the sepulchre of dead souls asking them to wake and live.

I must not close this discussion without calling your attention to one text more. I refer to the parable of the Tares of the Field: "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

We have Christ's own interpretation of this parable. "And they shall gather out of his kingdom all things that offend and work iniquity," all the falsehoods, and errors, and evils, that oppose the kingdom of Christ and corrupt the human soul, and they shall be consumed with a great destruction. The "furnace of fire" sometimes symbolises purification, sometimes complete destruction. Here it signifies that all the tares of evil that corrupt this human world shall be destroyed. Do you ask about the "wailing and the gnashing of teeth?" Ah! how many times as God's messengers do their work in disobedient souls, as they cut with the keen sickle of sorrow, or bereavement, or loss, the tares of false opinion or evil practice away, the poor sinner bleeds at every pore, he weeps, he wails, he even gnashes his teeth. But he is perfected by the things that he suffers. He finds rich gain in his loss. The tares are destroyed. The good seed is gathered into heavenly garners. The dross in his nature is consumed. The gold becomes purer and brighter in the refiners' crucible, and he is prepared to "shine forth as the sun in the kingdom of our father."

Thus we find that the very sayings and parables of Jesus, which are supposed to teach that souls created in God's image are to burn for ever, afford the most conclusive proof of the destruction of sin and the consequent salvation of the world. The Bible is not in conflict with itself. Its threatenings are in perfect accord with its exceeding great and precious promises.

A fearful retribution for sin is taught in the Scriptures. Whatsoever a man soweth that shall he also reap. Do not lay the flattering unction to your soul,

that you may sin with impunity, thinking the retributions of the Almighty are reserved for eternity, and that you may escape all retribution by repentance. No, the penalty of sin is not delayed. It comes, quick, and sure, and awful. Even while you sin, and in and through your sin, the penalty is written in your soul.

A. J. PATTERSON.

### UNITARIANISM.

#### A HISTORY AND ANALYSIS.

SOMEBODY has written a seven page tract with the above pretentious title; and dated it from the "Universities Club, London." It is affectionately dedicated to "all sceptics of fundamental doctrines or truths." The price is rather high for a mere leaflet—four-pence—or we would have advised our friends to purchase, and circulate it as an evidence of the want of power and judgment in the treatment of a very important subject. We are told that "the sect owes its origin to Arius." We know better, it owes its origin to Jesus Christ. The writer says that "Unitarians teach that all actions, both good and bad, are strictly necessary." The writer never saw such a statement in any Unitarian treatise. That "Unitarians teach the soul is not a principal, independent of the body." We can confidently add that some Trinitarians teach this as well as some Unitarians, and that there are members of both Churches who teach a very different doctrine of the soul and body. The writer says Christ is, as he styled himself, the Son of God, or he is an impostor. No Unitarians ever deny that Christ is the Son of God; they deny he is God the Son; this he never styled himself. The writer says that Christ said, "My Father is greater than I;" and that this is "a distinct claim that he was the second person in the Trinity." A very odd inference; and a very queer proof follows, that as the Unitarians do not see this "they are poor logicians." He says something very new, but not at all true, when he affirms that the "Unitarian faith is full of contradictions and subtleties." The first time, we venture to say, that

any such ridiculous statement was ever made by any writer against Unitarianism. There is another strange statement in the tract, marked as a quotation, "They who deny me, that I the Son am God, I will deny them before my Father, when they come to judgment." The writer of this must possess a gospel we have never seen—another gospel. And so he goes rambling on over seven pages. The only merit of this little paper against Unitarianism is that it is confined to seven pages. We advise our Unitarian friends to be a little more active in diffusing Unitarian literature, so that this University Club man, and others as well, may be saved from a waste of time in misrepresenting Unitarianism.

#### A MANLY COURSE.

MUCH unhappiness has been caused for some time among the Unitarians of America by what is called "The Year Book" question. This means that the executive took the name of Mr. Potter from the list of Unitarian members, after he had distinctly announced he was no longer a Christian minister. One can scarcely understand how Mr. Potter and his friends could get up any feeling on this account. Another minister has recently come to the same conclusion as Mr. Potter, but has pursued a very different line of conduct. We subjoin his letter.

*To G. W. Fox, Secretary of the American Unitarian Association:—*

DEAR SIR,—I find that my intellectual convictions are of such a nature that I cannot work freely or to advantage with the Unitarian body; and that Christianity as almost universally understood is something which I not only do not accept, but believe injurious to the best interests of man. I therefore wish to have my name removed from the *Year Book* of the Unitarian Association, and to be no longer called a Unitarian or Christian minister.

S. P. PUTNAM.

The *Christian Register* says:—"We commend Mr. Putnam's straightforward and generous example to the imitation of all who are disposed to reject Christianity without withdrawing from the Unitarian fold."

#### AN OLD-FASHIONED GIRL.

SHE was only a mite of a thing, and when we saw her struggling along with a great market-basket, we were reminded of the little ants we had seen carrying burdens ten times their size.

Then she came out for the empty ash-box, managing it so nicely that its weight was no inconvenience, and looking so bright and happy over her task, that we were sure she was helping somebody she loved.

"She goes to market, and does all the errands," said a little maid.

"And isn't that nice?" we remarked.

"Yes, but she's an old-fashioned girl. See how queer she dresses."

"But don't you want to be an old-fashioned girl?" we inquired, anxious to get at her full meaning.

"No," was the honest confession. "I don't like to be laughed at."

Ah, there it is! A dress not made according to the latest fashion, a hat a little out of style, is sufficient to excite ridicule even among the little folks, and the sensitive child is made unhappy.

A little girl that helps her mother, and is industrious and cheerful, is worth knowing, though her clothes may not be fashioned after the newest patterns.

We confess to a sincere love for the old-fashioned girl, and wish there were more of them.

The fashionable girl may charm the eye by the artistic arrangement of drapery, the blending of soft colours, and the little fineries of fashion; but the other attracts by the beauty of her character, and, like Cinderella in the fairy tale, is recognised as the true princess despite her uncomely rags.

Do not let a love of dress interfere with your affection for "better things," for "the fashion of this world passeth away," and when you come to die you will not care to be remembered only for the fine clothes you wore, and the style in which you dressed.

Study to be sensible, even if it is old-fashioned, doing what you know to be your duty, and living as near to Christ as possible, and you will gradually overcome all fear of ridicule, and have a firmer hold upon hearts whose friendship is better than gold or silver.

## WAYSIDE GATHERINGS.

A GOOD SIMILE.—Take a company of boys chasing butterflies; put long-tailed coats on the boys, and turn the butterflies into guineas, and you have a beautiful panorama of the world.

A COUNTRYMAN'S REPROOF.—Rector's wife (severely): "Tommy Robinson, how is it you don't take off your hat when you meet me?" Tommy: "Well, marm, if I take off my hat to you, what be I to do when I meet the Parson himself?"

NOT A NEW SECT.—"Sir," said a little, blustering man to a religious opponent, "to what sect do you suppose I belong?" "Well, I don't exactly know," replied his opponent; "but to judge from your size, appearance, and constant buzzing, I should think you belonged to the class generally called insect."

WHAT A SMILE DID.—A smiling recognition, and a few kind words from a young lady who sometimes employed her, sent a poor sewing-girl to her daily task at the shop with a lighter heart and a brighter eye than common. She worked better for that small charity of a smile and bright word, and won more favour from those who employed her. "I shall be obliged to drop off some of our workers," said the manager to her privately, "but you are becoming so handy and useful, Margaret, we cannot spare you." The good word of the morning had helped her more than she knew to keep her situation.—*Early Dew.*

A CURE FOR CONSUMPTION.—A correspondent writes as follows about the sanitary power of a well-known plant: I have discovered a remedy for pulmonary consumption. It has cured a number of cases after they had commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought philanthropy required that I should let it be known to the world. It is the common mullen, steeped strong and sweetened with coffee sugar, and drank freely. The herb should be gathered before the 5th of July, if convenient. Young or old plants are good dried in the shade, and kept in clean paper bags. The medicine must be continued from three to six months, according to the nature of the disease. It is good for the blood vessels also. It strengthens the system, and builds up instead of taking away strength. It makes good blood, and takes inflammation from the lungs. It is the wish of the writer that every periodical should publish this receipt for the benefit of the human family. Lay this up, and keep it in the house ready for use.—*Christian Advocate.*

A BAL DELIVERY.—A Scotch minister, who was famed for his dryness in the pulpit, called on one of his aged hearers, and as usual partook of a cup of tea. He remarked to the guid wife that her teapot ran very slowly. "Deed, ay," quo' the guid wife, "it's like yersel'; it has an unco bad delivery."

A FATHER'S EXAMPLE.—Of a recent English law-lord, of high place and low morals, this story is told. Addressing his son and heir—a known black sheep—he said: "It pains me to think that when I am dead my fortune will go to the greatest scamp in England." "Yes, father," said the dutiful and appreciative son, "when you are dead." It was a neat retort, but it was a horrible revelation.

CHRISTIAN EXAMPLE.—When Lord Peterborough stayed for a time with Fenton, he was so delighted with his piety and amiability, that he exclaimed at parting, "If I remain here much longer, I shall become a Christian in spite of myself!" What a testimonial was that! and what a mighty power would our churches exert in the world, if the members generally were accustomed thus quietly to "shine" in their every-day spheres of life!

A GRAND REPROOF OF INSOLENCE. An amusing instance of a crushing reply is given in a recently-published work called "Old Times in Ireland." An Irish postboy was one day driving an English traveller in a car. During the journey the Englishman kept abusing and making fun of the Catholic religion, much to the annoyance of Mickey, who belonged to the Romish Church. He, however, was obliged to keep his feelings to himself, until at last an opportunity came for giving vent to them. They came to a dead donkey on the roadside, and the traveller thinking he would be very clever said, with a lisp, "Dwivaw did that jackath retheive echtwem unethion pwenviouth to bwathering hith latht?" Mickey's reply was brilliant. "He did not, your honour. *The baste died a Protestant.*"

THE following are the terms for supplying the CHRISTIAN FREEMAN and RECORD OF UNITARIAN WORTHIES, post free:—

	s. d.
1 copy, per year	2 0
2 copies	3 6
3 "	5 6
5 "	6 0

Thirty copies and upward at 1d. per copy, post free.

Communications to be addressed to the Rev. R. SPEARS, 19, Mornington-road, Bow-road, London, E.

Printed by GEORGE REVEIRS, successor to SAMUEL TAYLOR, Graysteke-place, Fetter-lane, London, and the trade supplied by EDWARD T. WHITFIELD, 178, Strand, London.